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A  
SERMON

PREACHED before the  
House of Lords

ON THE  
*FIFTH* of *NOVEMBER*,

IN THE  
Abby-Church at Westminster.

BY  
*THOMAS*, LORD BISHOP  
of *EXETER*.

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St. LUKE ix. 55, 56.

55, *But he turned, and rebuked them, and said, Ye know not what manner of Spirit ye are of.*

56. *For the Son of Man is not come to destroy mens lives, but to save them.*



**I**N this Text (if we reflect upon the context) we have somewhat very seasonable for this day, where we find two disciples very hot and zealous to have the Inhabitants of an whole Town consumed by fire, because they had denied them that common kindness and humanity, which is due to all passengers, a nights lodging; whereupon they desired leave of their Master, that they might call for fire from heaven to consume them.

And this day minds us of fire ; not of fire from heaven (for those Pioneers of *Rome* might have called as long, and as loud for fire, as those Priests did, who contested with *Elijah*, before

1 Kings  
18. 28.

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any fire would have come from heaven, to have consumed what they intended for a Sacrifice ) but of fire from Hell, to have laid waste and destroyed, not some poor country Village, like this of the *Samaritans*, nor any considerable Town neither, but an Assembly of men then met together, of more worth and value, of far greater concernment, than *Samaria*, and all the Towns and Villages about it. For the Plot was of that sad consequence, that if it had taken effect, it had cut off the Blood Royal root and branch, destroyed our Nobles, Priests, Judges, and the Representatives of the whole Nation, had turned these goodly Piles of Building into heaps of rubbish, and ( which was the greatest mischief, ) had changed the Truth and Purity of our Religion, into Idolatry and Superstition.

The Motion of the two disciples, and the design of our Adversaires of *Rome*, were both of them for destruction, and for destruction by that merciless element of Fire, which acts as they do, *ad extremum virium*. But if we observe the reasons of the one, and the motives of the other, we shall find them to proceed from different grounds. The disciples might seem to have a fair Plea, and specious pretence for their motion; an affront was put upon, and a great indignity



dignity offered to their Lord and Master, and that heightened by the circumstance of time, it was even then when he was newly come down from Mount Tabor, where he had been owned by his Father, and glorified by an extraordinary light and voice from Heaven, *vers.* 35, Now presently after, for his harbingers, to have the gates shut upon them, and himself denied that common civility, which is granted to any ordinary traveller, and that upon no other account, but because *his face was as if he would go to Jerusalem*, this was such an Indignity, as might provoke his disciples to say, in some Passion, *Master, Shall we call for fire from heaven to consume them?*

But, pray, What provocation had the men of Rome given them, that they should attempt to kindle this days fire? They had the benefit of the Laws, the Protection of the King's Subjects, eased of many penalties, and some of them preferred to Places of Trust, and Honor: It was only the want of that loyal, humble, peaceable, merciful frame of Spirit, which ought to be in all good Christians, especially in all good Subjects, that put them upon this design, of plotting this days Treason. A Treason so barbarous, that none of the Heathens could show the like.



Man hath found out many Inventions. (saith *Solomon*) but none of their Poets, who were the most fruitful of their Inventions, could ever fain any so prodigiously impious in any of their Tragedies. A Treason so brutish, that no enraged Tyger would ever have committed the like havoc. A Treason so Hellish, that the Devil himself may seem to have been the Contriver of it. A Treason so abominable, that they themselves pretended to be asham'd of it, and, as the Jesuit told King *James*, would have abhorred it, if it had taken effect; that is, they disown'd it, because it succeeded not.

And by this we may know, what manner of spirit they are of, who plot such barbarous, brutish, hellish, abominable, unheard of Treasons; who have their minds formed, and their affections whetted at the Philistines Forge, that they may be weapons of unparalel'd Villany in the world. They are far off from those benign well natur'd qualities, which ought to be in all *Christ's* followers, and for want of which he turned, and rebuked his Disciples, with a *Nescitis, Ye know not what manner of spirit ye are of, For the Son of Man is not come, &c.*

In which words we have our blessed Saviour's reprehension, and censure, of the rash and hot motion



motion of his two Disciples, which proceeded from a twofold ignorance,

1. Of themselves.
2. Of him, their Lord and Master.

*First, Of themselves. Ye know not what manner of spirit ye are of. Ye have left all and followed me; ye are not now under the œconomy of the Law, but of the Gospel; and therefore are to mortifie all your harsh, unkind passions, all venemous, revengeful humors, and to show nothing but calmness, and moderation in your looks and conversations. Consider whose Disciples ye are, Elias's, or Mine? Ye call me Lord, and Master, and ye do well, for so I am; and if I be your Lord, and Master, you ought to be followers of me, wherein you have me for an example. And,*

*Secondly, By your breathing forth such hot desires against the Inhabitants of a whole Village, to have them forthwith consumed by fire, you seem to be ignorant of me; I may say unto you as I did once to your fellow Disciple, Philip, James, and John, Have you been so long with me, and yet know ye not me, nor the end of my coming into the world? which was*

to



to allay all blustering stormes of bitterness, anger, and revenge, and to beget in the Souls of men a blessed calm, peace, and easiness to forget and forgive injuries; *not to destroy mens lives, but to save them.* And it will cost me dear to save them; neither silver nor gold, neither of those will serve the turn, but my own blood. I am the good Shepheard, and must lay down my life for my sheep; I am to drink the Cup, which my Father hath prepared for me; and if you my two disciples were to pay for mens lives at my price, you would not be so forward to make such havock of them, as to consume, with fire, the inhabitants of a whole Town at once.

But, before we come to any further opening of the Text, let us first consider the ground of the Quarrel; why the *Samaritanes* were so churlish and inhospitable, as not to afford our Saviour, and his small retinue, a nights lodging? And why for such an incivility his disciples should be so severe and cruel, as to desire to have them forthwith consumed by fire? The lives of men are of more value, than so hastily to be taken away.

When *Vedius Pollio* (in *Plutarch*) at a Supper provided for *Augustus* the Emperor, would have  
thrown



thrown one of his servants into a Fish-pond, because he had broken a cup of Chrystal, the Emperour withheld him with these words, *Homo cujuscunque conditionis*, &c. a man, of what condition soever he be, if for no other cause, yet because he is a man, is more to be valued than all the cups and Chrystals in the World. And, Why then should the disciples so importune our Saviour, and back their importunity with a president, and that of no less a person than *Elias*, to have leave to call for fire, to consume, not some single person, but the inhabitants of a whole Town?

To this we answer, that, *Tantum religio potuit suadere malorum*, the ground of this quarrel between the *Jews* and *Samaritans*, was dissent in Religion.

If we look abroad, we shall see the fruit and sad effects of it every where; how it dethroneth Reason in the Soul, and placeth Passion in the room of it. Whence come wars and fightings amongst men, come they not hence? How soon may a peaceful Kingdom be turned into an *Aceldama*, and the Vallies which stood thick with Corn, be sown with the Carcasses of Men, and filled with Blood; and all upon the account of Religion.

We



We have found this to be true in our Nation, by woful experience. How hath *Elias's* Spirit been made use of? How have Incendiaries, like the *Jewish* Zelots, urged Texts for Bloodshed, and undertaken to prove the slaughter of their Brethren (yea, of their own lawful Prince and Sovereign) warrantable by the word of God? Hath it not (even to the ruine of one of the most flourishing Kingdoms in the World) been made a picce of Religion, to divide the Kingdom against it self, to divide the King from His People, and His People from their Peace? Have not men been taught, that they could not give God his due, if they gave *Cæsar* his; and that the only way to preserve themselves in the grace and favour of the one, was quite to deface, and blot out the Image and Superscription of the other? Was not a most unnatural Civil War called, *The burden of the Lord*, and undertaken upon the pretence of Religion?

And as in our own Nation, so we may read in *Josephus* the like sad effect of dissent in Religion, between the *Jews* and *Samaritans*. The *Jews* have no dealings with the *Samaritans* (as the Woman of *Samarie* told our Saviour) *Job. 4. 9* no commerce of familiarity, *Non monstrare viam*; they forgot all good offices of common



common civility one to another. So that on the one side, if they be *Jews*; (but that's not all) *if they be going to Jerusalem to Worship*; then let them have no entertainments, neither diet nor lodging; but let them perish for want of Conveniencies. 'Twill be so far from being a Sin, that it will be good Service done to God to starve them.

And on the other side, Who are they that deny this Common Civility, *Samaritans*? Then they are enemies to *Jerusalem*, Hereticks in Religion, so Sacrifice them to the fire, *call for fire from heaven to consume them*.

This deadly feud, this mutual and mortal hatred, as it opened a way to the *Jews* War, in the days of *Claudius* the Emperor, (*Cumanus* being then his Deputy in *Syria*) which ended not, but in an utter desolation both of *Jews* and *Samaritans*: So the like upon every occasion, will arise in any Nation, where there is tolerated a diversity of Religions, which is always made use of, as a fair Vizard for any foul Design.

And <sup>o</sup>ny Feuds are more desperately implacable, no Swords more insatiably thirsty of blood, than such as are drawn upon the score of Religion. Was not this the pretence of the Plotters of this days Treason? The Popish Re-

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ligion,



ligion, the Catholick Cause that must be advanced, the Popish Supremacy must be acknowledged, and no Religion publicly professed, but by his allowance. And to effect this, the prodigious Traitors must put in execution Pope *Clement's* Brief, to extirpate a Protestant Prince and his Family from being Kings over our *Israel*, And though the Bishop of *Rome* never had any more just right and title to the Kingdom of *England*, than the Bishop of *Paris*, or *Toledo* can justly lay claim to, yet how have some of his Successors claimed a power to dispose of this Kingdom at their pleasure? Pope *Innocent* the

An. 1253. Fourth (as *Matthew Paris* tells us) before his Colledge of Cardinals, declared, that the King of *England* was his *Vassal*, nay his *Slave*; (such a term of disgrace to be given to any Sovereign Prince, that none but that man of Sin would have used it.) And surely from hence it is, that succeeding Popes have been so free on all occasions, of turning these their Vassals out of their Dominions, of commanding their Subjects to deny them obedience, and all to take up Arms against them. Thus it was done by *Paul* the Third against King *Henry* the Eighth. And *Paul* the Fourth would not acknowledge Queen *Elizabeth's* right to the Kingdom, because it was a

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Fee of the Papacy, and said, It was boldly done of her to assume it without his leave. And therefore *Pius* the Fifth deposed her; and so did *Gregory* the Thirteenth; And *Sixtus Quintus* gave away her Dominions to the King of Spain. And, in the late unnatural Rebellion in Ireland, the Loyal Catholicks there submitted that unhappy Kingdom to his Holiness Pope *Urban* the Eighth. And afterwards, (as we are credibly inform'd) Pope *Innocent* the Tenth bestow'd it as a favour upon his Sister, or rather his dear Mistress, *Donna Olympia*.

Author of  
the Sea-  
sonable Ad-  
vice.

Now, what hath been done, we have reason to believe will be acted again. For,

In the next place, see how their Principles agree with their Practices; they are not ashamed to own them in Print. They are *Bellarmines* own words, *Papa potest regna mutare, & uni auferre, & alteri conferre, tanquam summus Princeps spiritualis*. The Pope, by virtue of his office, as the chief Spiritual Prince, hath power to dispose of Crowns and Kingdoms at his pleasure, to put down one, and set up another. Thus far *Bellarmino*, And, with him agree *Suarez*, Cardinal *Perron*, and others. And, least this doctrine should be accounted but the opinions of some particular persons, it

De Rem.  
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wants not Authority to render it the doctrine of their whole Church ; for it is justify'd in the Third and Fourth *Lateran Council*, in the Council of *Lions*, and that of *Constance* ; all which by them are called general Councils, and so must speak the Doctrine of their Church.

It hath been a question sometimes discussed, Whether divers Religions may at once be tolerated and born with in the same Kingdom ? As *Jews, Christians, Arrians, Anabaptists, Papists*, such a confusion of Religions, as there was once in *Babel* of Languages : To which, in short, I have this to say, That where the remediless condition of the Times and Place hath enforced it, or the negligence or indifferency of Magistrates hath suffer'd it to steal in, those Commonwealths stand upon feet, partly of iron, and partly of clay, can have no sure foundation. For where there are minds variously affected towards the Worship of the God they serve, they will be so towards the Prince they obey ; and every man believing himself to be in the right, will strive to advance his own party, to the disturbance of the publick peace.

*St. Paul*, when he had planted the Gospel of *Christ* in the Church of *Galatia*, would not abide the co-partnership of *Jewish Ceremonies*,  
nor



nor their observation of days, and months, and times, and years, which he there calls *beggarly Elements* (yet they had been Elements in their time, and God had used them as the first letters of the book to school his own people with :) but, that fulness of time, which brought *Christ* into the World, and the fulness of Knowledge and Grace with him, was their abrogation. And therefore, besides an Anathema again, and again, ingeminated to those that preached otherwise, and foolishness heaped upon their heads, and that they were bewitched with such preachings, he testified to them, not dissembling his name, *Behold I Paul say unto you, that if ye be* Gal. 3.2. *Circumcised, Christ shall profit you nothing.* Now if he could not endure a little leaven in the whole lump (as he there expresth it) What would he have said of poyson, of an impious, sacrilegious, blasphemous manner of worship? When *Moses* and *Christ* together were so offensive to him, he would never have heard of a reconciliation between *Christ* and *Belial*, Light and Darkness, the Temple of God, and the Temple of Idols, the Cup of the Lord, and the Cup of Devils. The Counsel which *Mecenas* Dio. Cassius gave to *Augustus* the Emperor, is very sage, and the reasons by him alledged come home to the point



point in hand : Do but put his words into the mouth of one, whose lips are touched with a coal from the Altar, and then they are worthy to be observed : *See that the Divine Godhead be revered according to the Laws of thy Country, and those that change any thing in matters appertaining thereunto, correct, because such as bring in new ways of worship, draw others also to alteration and change. And hence come Conspiracies, Seditions, Conventicles, for the subversion of Government.*

Religion is the truest bond of amity between man and man, the firmest knot of all Communication, and Society : Now , What Conjunction of minds can there be , What inward peace, What sincere charity , What hearty well-wishes, where one house hath *Jews*, and another *Samaritans*, some calling upon God, some upon Saints and Angels ; so burning in emulation for their several services, as fire and water shall sooner agree, than their judgments and affections?

And thus much of the ground of the Quarrel, why the *Samaritans* were so churlish, and inhumane, as not to afford our Saviour, and his company, a nights lodging. It was upon account of Religion, *because their faces were as though they would go to Jerusalem : Otherwise*  
they



they would not have deny'd them that civility, though they knew them to be *Jews*; for, the Woman of *Samaria* gave our Saviour Water to drink, whom she knew to be a *Jew*, and the good *Samaritan* had compassion upon the wounded traveller going down from *Jerusalem* to *Jericho*; but, having their faces to *Jerusalem*, that is, going thither to worship, they shall have no entertainment, neither diet, nor lodging. And, on the other side, the Disciples were as hot and zealous to have them consumed by Fire, because *Samaritans*, and so Schismatics and Hereticks in Religion, Master, Shall we command fire to come down from heaven to consume them? To which our Saviour answers, Ye know not what manner of spirit ye are of, for the Son of man is not come to destroy mens lives, but to save them.

And so we come to the further opening of the words, and to consider the opposition between the Legal and the Evangelical Spirit, that of *Elias*, and this of *Christ*, There are diversities of Spirits, and St *John* bids us not to believe every Spirit, but to try the Spirits: And to make a plain separation between these two, the Spirit of *Elias*, and the Spirit of *Christ*, we are to observe,

- I. That the Spirit of *Elias* was a Spirit of revenge, and retaliation, to have the Law inflicted.



ed upon Offenders, to the utmost severity : And therefore they who can indulge themselves the enjoyment of that Hellish Sensuality, that Spirit of Revenge, or Retributing of injuries, without any mercy or forgiveness, are not of the Spirit of *Christ*

Would you know the Spirit of *Christ* ? You may know it by his Speech, by his Silence, in his Life, in his Passion and Death.

I. To these rude and inhospitable *Samaritans*, How meek and merciful was he ? Master, *say the Disciples, Shall we command fire to come down from heaven to consume them ?* No, (saith *Christ*) there is more need of water to consume your fire, to allay the heat of your zeal ; *James and John* put out your fire, *For the Son of Man is not come, &c.*

Again, to the bloody City *Jerusalem*, where he was shortly to water the stones in the street with his own blood ; How tenderly is he affected towards her ? How doth he speak, and weep the balm of pitty over her ? *Luke 19. 42. And when he was come near, he beheld the City, and wept over it, saying, If thou hadst known, even thou, in this thy day, the things that belong unto thy peace. Neuer was our blessed Saviour attended with greater Majesty on earth, then*

at



at that time, and yet never did he express a greater sense of his sorrow. Indeed, his sorrow was so great, that he, who can do all things, could scarce express it. Listen, and hear what he saith; and yet he can scarce say any thing for weeping: O *Jerusalem*, the place where mine honor hath so long dwelt, the place where so many Sacrifices have been offer'd, and for the peace of which so many Prayers have been made, What have I done for thee? How have I doff'd off that glory, which I had from all Eternity, and put on the form of a servant, and all for thy sake, for the lost sheep of the house of *Israel*? How long have I waited upon thee? and, How often have I woo'd thee? O that thou wouldst know, that thou wouldst consider; even thou, though thy sins have as far exceeded thy Sister Cities, as thy favours have done; even thou, who hast stood out against all the overtures of Grace and Mercy, and hast slain all those Prophets that were sent unto thee, till there was not one of them left; even thou, for whose sake I have been, as it were, even hal'd out of heaven by the cords of mine own love, and am come in Person to try, if it be possible, at length to reclaim thee; O that thou wouldst now know the

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things that belong unto thy peace. By these gracious expressions of his, we may gather what manner of spirit he was of, not for firing, but for saving of the City.

II. His Silence. We read, Esay 53. 7. *How he was oppressed and afflicted, yet he opened not his mouth: He was brought, as a Lamb to the slaughter, and as a sheep before the shearers is dumb, so he opened not his mouth.* Add to this, that the people who oppressed and afflicted him were those amongst whom he was born and brought up, the wounds he received were in the house of his Friends, his own Nation accused him, the people, amongst whom he had done so much good, wrought so many Miracles, heal'd so many Diseases, exclaim against him, and torment him. At this the Earth trembles, the Stones cleave asunder, the Sun draws in his beams, and the Heavens mourn; and yet when all insensible creatures seem'd to be sensible of the injury done to their Lord and Creator, he who felt all seemed to be insensible.

III. For his Life, St. Peter gives a comprehensive account of it, Act. 10. 38. *He went about doing good, and healing all that were oppressed of the Devil.*

IV. For his Death and Passion, he who is  
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Omnipotent suffered his Patience to overcome his Omnipotency, and to restrain his Justice, not only from taking full revenge on the Authors of his death, but to pray for them, *Luke 23. 34. Father forgive them, they know not what they do.* So they who do not practice that high piece of Christian perfection, of *overcoming evil with good*, and so heaping those precious coals of love and blessing, and prayer, upon their enemies heads, are not of *Christ's Spirit*.

2. There is another part of the Legal Spirit, which was for rooting out of the Idolatrous Nations, and planting the *Israelites* in the Land of *Canaan*. And, to that purpose, we read frequently of Commands given to that end; *Go smite Amaleck, and utterly destroy all that they have, spare them not; but slay both man and woman, infant and suckling, Ox, and Sheep, Camel and Ass.* 1 Sam. 15.

In that Case, *Saul* might have pretended Conscience for his Disobedience, had not the Word of the Lord put him upon the employment. To go, and utterly to destroy a Nation, after four hundred years Peace; without any open Provocation of War; not to spare so much as Infants, and Sucklins, who might seem to deserve Death by nothing more, than their crying for Life; to kill Camel, Ox, Ass, Sheep, alas!



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*Quid mirum est oves*---Saul might well have said, as Hazael did to the Prophet, *Is thy Servant a Dog, that he should do this thing?* And if Samuel had not prevented him with a, *Thus saith the Lord*, this had been a fairer excuse for his foolish pity, than all those poor shifts, which he was afterwards put to.

'Tis very good Sense, which our Countryman *Galgacus*, in *Tacitus*, speaks of the Romans, whom he calls there, *Raptores Orbis*, Robbers of the World: Who, when they have laid all waste, as a Wilderness, that they call Peace. Whereas, where our own right is not questioned, nor endangered; where God is not declaredly interessed; where we have no other Title but the enlarging of our own Dominions for the invasion of anothers; to build a Catholick Monarchy upon the Graves of the poor *Indians*, this is not Right, but Usurpation, and differs no more from Robbery, then, as the poor Pyrat told *Alexander*, his Victories did from Piracy: all the odds between them being no more, but that himself traded with one single Pinnace, and *Alexander* with a full Fleet. So if *Saul* had not had a *Thus saith the Lord*, to have warranted the lawfulness of his action, his slaying of the *Amalekites* had been Murther, not Execution of Justice.

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Now in such particular cases, upon sight that the measure of the Sins of a People is compleated, come to the full heighth, ripe for Judgment, and that God hath given special command, that Justice should be executed, hath revealed his pleasure, that he would have it so done, there the execution is justifiable: but they that are for the eradicating of all such who they think are Enemies to God, and his Religion, who call for Fire, or prepare Fire to consume them, without clear Revelation of God's Will for the doing of it, they are Sons of Death, of Fire, of Hell and Destruction; they are not of the Gospel Spirit.

3. The Spirit of *Elias* was a Prophetick Spirit, whose Dictates, as they were secret Impulses from Heaven, whether by instinct or extasie; so several of his Actions did proceed from some peculiar extraordinary Revelation of God's Will, many times against the settled Rule of Duty: and so were no further justifiable, than that Prophetick calling to those particular Actions, would avow.

And therefore to any who shall make the same Question that the two Disciples did here, *Master, shall we command Fire to come down from Heaven, as Elias did?*

We



We answer, that now we are under the Oeconomy of the Gospel, not of the Law, and are not to do as *Elias* did; that is, not to teach or practise any thing but what the settled Canon of the Scripture, the revealed Will of God, will own; not to pretend to new Revelations, Raptures or Voices from Heaven, and under such specious Pretences, to convey our own Cheats, Delusions, and Impostures to the World.

*Lucian* in his *Ψαδδισμους*, tells us of a certain Mountebank-Cheater, who, the more artificially to deceive the People, did set up an Oracle of his own fancying and contrivance; in which he was both the God, and Priest to the People, who came to Enquire. And like the Priests of the true Oracles, had his Ragings, and Trances too; and appeared to those who came to consult him, fill'd with a kind of holy Fury, and possessed with the God that spoke thorow him. And have not we known just such Juglers, who, in broaching their own Fancies for God's Dictates, did set up false Oracles, in which they were to the People both the Deities and the Priests? whose pernicious Lyes had a kind of holy Exstasie and Rapture put upon them? And as often as they had a mind to deceive the People,



ple, to bring about any Plot or Project, they could presently snatch themselves up into the third Heaven, and could return from thence as full of holy Fiction and Rapture, as *St. Paul* did of Wonder and Astonishment. In the delivery of which Fictions to the People, there was much more Cozenage, that the Lips of the Reporters, for that time, might seem to be touched with a Coal from the Altar; and God, by the secret influence and instinct of his Holy Spirit, might be thought to be the Kindler of that Coal.

An Injury of that bold, impudent, profane nature, that the easiest thing which can be spoken of it, is this, That it is more than a Breach of the Third Commandment: For there, we are only forbid, *Not to take the Name of God in vain*; that is, not to mingle him with our ordinary, rash, light, impertinent Discourses; or not to forswear our selves by him; or call upon him to be a Witness to our Perjuries. But they, who vent their own sinister Plots, for his Inspirations, and tell the People, that God puts them upon such Designs, do not only take his Name in vain, but do commit a Sin worse than Perjury: For that only, calls him to be a Witness to an Untruth,  
but



but this makes him the principal and first Author of a Lye.

And in such Holy Fictions and Inventions, Popery may challenge the Precedency; for there were Fanaticks in the Church of *Rome* before there were any in the Church of *England*. Popery is like a Pomgranate, full of Kernels of Inventions; but the *Ἐν μέγα*, the Grand Invention is the Church, the Church; *Audito Nomine Ecclesiæ expalluit hostis*, (saith *Campion*) The very Name of the Church will stun a Protestant. Yet we can discover no such great force in that Bug-bear; 'tis but a Name, an Invention. We know that they pretend the Church of *Rome*, but they intend the Court of *Rome*; their loud cry is not for *Diana*, but for the Silver Shrines; not for the State of the Church, but for the State and Pomp of the Church-Men, to make the Pope and his Clergy absolute Lords of all Powers, and Pleasures, and Profits of the World; as in the discovery of the late Horrid Plot for the Subversion of our Religion and Government, we find they design'd for themselves the most Beneficial Places both in Church and State.

Look into the Church of *Rome*, and you shall find the main Fundamental Doctrines of Popery

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Popery built upon that Topick, *Argumentum ab utili*, which prevails more with them, than the best which can be drawn from Authority of Scripture. The Pope's Supremacy, Purgatory, Indulgences, Prayers for the Dead, Auricular Confession, and such like, they must maintain them; because they are maintained by them; tho' otherwise many of them are but of small consequence, true, or false.

1. That *St. Peter* had some Precedency before the rest of the Apostles, is a thing we shall not much quarrel about; That he was Bishop of *Rome*, and the Pope his Successor; That the Bishops of *Rome* antiently had, and might still be allowed to have some Precedency before other Bishops in the World, if that would content them, we need not much stand with them about it: But upon this imaginary *Supremacy* to raise a real Monarchy, and to claim an absolute Jurisdiction over all the Earth, with a Power to dispose of Crowns and Kingdoms, as he shall see cause, for the benefit of the Church, (that is, his own) to erect a perpetual standing Consistory, to which all Men must, and from which none may appeal; these are such Priviledges as *Saint Peter* never had, nor his Successors for many Ages ever challeng'd;

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to



to which he has no Title but Usurpation. And though no Scripture be for it, and the best Antiquity against it, yet it is such a Jewel as the Pope must not part with; for if he do he will be beggar'd.

2. For Purgatory: 'Tis not material in it self, whether it be, or where it be; no more than the World in the Moon: but so long as that false Fire serves to maintain a true one, and his Holiness's Kitching smokes with the Rents he receives for releasing Souls from thence, which never came there, it concerns him and his to see to it, that it be not suffered to go out.

3. For Indulgences and Pardons: No matter to the Pope whether the Purchasers reap any profit by them or not, sure he is, he himself does; and such gainful Doctrine must not be discountenanced.

4. For Prayers for the Dead: Suppose they do them no good, yet they do them no harm; and if that Doctrine should be decryed, Alas! How should many poor Mass-Priests do to live, who have no other Means of Subsistence?

5. For Auricular Confession: Their great Intelligencer, and Leigier-Nuncio; the main Curb of the Laity, whereby the Clergy hold them in awe, in being admitted to all the Secrets of States,



States, and Families, thereby to work their Purposes, their Plots and Projects; and should that go down, then farewell Popery.

6. Lastly. For the Power of Dispensations, upon extraordinary Exigents, to call in Subsidies: What a Mass of Money doth that bring in to the Pope's Coffers? That one Branch of it which concerns Marriages within the Degrees prohibited by the Word of God, how doth that tie whole Kingdoms to his Holiness's Devotion, who may pronounce their Princes, Bastards, or Legitimates at his pleasure?

All these, and many other Doctrines of the like Nature, are Matters of meer Interest, and Advantage; and if there were no Gain to be reaped from them, their chiefest Champions would be ashamed of them.

To these we may add many other Inventions of that Church, as,

1. Ignorance, the Mother of their Devotion, which they are bound to by Vow, and under the severest Penalties; so that it is a mortal Sin so much as to doubt of any part of their Religion. And this is their Childrens play, to blind-fold Men, that they may beat them.

2. Miracles, whereof the Church hath no need now, but to reveal Antichrist, and to draw



Men to say, that *Simon Magnus* is the great Power of God.

3. A steddý forge of sublimated Distinctions, kept up by the School-men, and Jesuits, waiting upon the Pope's Determination, to make Virtue Vice, and Vice Virtue; and this is to confound and entangle the more curious and inquisitive, so that with a Goose-Quill, within four Distinctions, they are able to remove any King's Crown from his Head. And then, *Flectere si nequeant superos Acheronta movebunt*; They can compile Legends, geld Authors, stab Kings, blow up Parliaments, convert Infidels by killing Thousands, and sending them up Martyrs in Fiery Chariots into Heaven: They can set the Devil on work about God's business

In a word: If we do but look to the Scope and Coherence of their Tenets and Practices, we shall find Popery, for the most part, to be but a meer Contrivance of the Wit of Man, an Invention of *Ambition, Covetousness, Sensuality*, built upon Humane Traditions, and those many times contrary to the Canon of Scripture, and settled Rules of Duty. And therefore the Professors of that Doctrine are not of the Gospel-Spirit.

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4. The Spirit of *Elias* was a Zelotick Spirit. As he went to Heaven in a Whirl-wind, so he came to *Ahab* in a Tempest, with an Oath and Threatning in his mouth, 1 *King.* 17.1. His zeal was often in an excessive fervency, had fire went along with it; and in that he was a great president of sharp, unjudiciary proceedings against Malefactors. So we read of him, 2 *King.* 1. (to which the motion of the two disciples in the Text refers) how he call'd for fire from heaven upon the first Captain and his Fifty, and upon the second Captain and his Fifty. Which was an unusual extraordinary way of proceeding in Judgment: for which, at that time, he had direction by God's Spirit; as is evident by Gods answering his call, and sending down that Fire he call'd for.

Now though there be examples of this Nature to be met with, frequently, in *Josephus*, and sometimes in the Story of the New Testament, yet none of them are blameless, but have some reprehension, some note of God's reproof, and sober Mens dislike fixed upon them.

*Josephus* tells us, how by an hurry and uproar of the *Zelots*, and the *Sicarii*, Twelve hundred were slain, and those of the better sort of the people, the chief of the Nation. And when they

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they had done that mischief, they boasted of themselves, that they were the Preservers and Saviours of the City. A Sect they were most sadly pernicious to the *Jews* themselves, who did not only hasten and precipitate the destruction of that Common-wealth, but made it so miserable, and calamitous, when the destruction came. The same Author tells us, how the *Roman* Emperors were pester'd with them; and were forced at length to put them to the Sword, and scatter them.

Acts 23.  
12.

Acts 55. 5.

In the Scripture we read several times of the mischief which they did; *St. Paul* had been torn in pieces by them, if the chief Captain *Lysias* had not rescued him from those Conspirators, *who had bound themselves under a Curse, that they would neither eat nor drink till they had killed him.* And those turbulent spirits who set the City in an uproar, and, in a tumultuary way assaulted the house of *Jason*, were of that Sect. And it was by that Party that *St. Stephen* was persecuted and stoned; for though he was accused of blasphemy, and false witnesses produc'd, yet afterwards we read of nothing that legally pass'd against him. So *ex judicio Zeli*, (saith *Grotius*) the Judgment pass'd, and the punishment was inflicted upon him tumultuously.



ously, without any Legal Process. It was that Party, who, by the assistance of the Chief Men of the City, persecuted *Paul* and *Barnabas* to the Coast of *Antioch*. It was that party who followed them to *Thessalonica*, and there set all the City in an uproar against them. Acts 13.35

'Tis not to know how far our irregular distemper'd passions will hurry us; in which number, I crave leave to give the preeminence to that which the Scripture calls Ζήλος, which being one of the most vigorous, active, head-strong passions of the Soul, 'tis therefore, in Scripture, most commonly bridled and curbed in with fitting qualifications and restrictions.

For the use of the word in Holy Writ, I find, upon enquiry, that the primitive Ζήλος, the verb Ζηλόω, and the verbal Ζηλωτής, do occur three and thirty times in the New Testament. In three of which only 'tis simply taken in good part; in fifteen, 'tis limited and restrained by the object, as the zeal of God, the zeal of his House, the zeal of his Law, the zeal of Good Works, &c. In all other places it lies under an imputation of some crime. 'Tis that which (if we may judge of it, by those Attendants, with which it is usually coupled by the Apostles) may justly be accounted, if not the mother, yet the



the elder sister of strifes, and divisions, as being usually joyned with those other works of the flesh; *debates, back-bitings, whisperings, swellings, tumults, hatred, zeals or emulations, seditious, heresies*, Gal 5. 20. 'Tis that πικρὸς Ζῆλος (*James 3. 14.*) that gall which will embitter and sower every thing that comes near it, put Men upon cruel, bloody, abominable assassinations, inflicting death (and that with savage cruelty) without any legal proceedings, but meerly to fatisfie their malice, and bring about their pernicious designs.

And this is that Spirit of *Elias*, which, in this place, is most evidently and sharply reprehended by our Saviour, in his disciples, and all his followers, *Ye know not what manner of spirit ye are of.*

5. If we observe the whole story of *Elias*, we shall find his Spirit, in some cases, to have been the Spirit of Execration, calling for Curses, and heavy Judgments upon Mens persons, 2 King. 2. 24. a frame of spirit, that, directly opposite to the Spirit of the Gospel. Where we have not only many Patterns, but Precepts to the contrary. Put on, as the Elcēt of God, bowels of mercy, kindness, long-suffering, forbearing one another. And walk worthy of the vocation wherewith

Col. 3. 12.



wherewith you are call'd, with all lowliness and <sup>Ephes. 4. 2.</sup> meekness, with long-suffering, forbearing one another in love. And be all of one mind, and have compassion one of another; be pittiful, be courteous, <sup>1 Pet. 3. 8, 9.</sup> not rendring evil for evil, or railing for railing, but contrariwise blessing, knowing that you are thereunto call'd, that you should inherit a blessing. Our Church hath taught us to Pray, That God would abate the Pride, assuage the Malice, and confound the Devices of our Enemies; but not an ill thought, not a bad wish, much less a severe act (as private men) must we commit against their persons. If they be our enemies, *when they hunger we must feed* <sup>Rom. 12. 20</sup> *them, when they thirst, we must give them drink.* Nay, if they be enemies of God, and of his Church, we are to leave them to the Law, not to curse, or consume them; we have our Saviour's Words for it, in the words of my Text, in his reprehension of the motion of his two disciples. So they who let fly their Thunder-bolts, scatter thick their Anathema's, and, by their Spiritual Assassination, cursing Mens Persons, with Bell, Book and Candle, make way for blood and slaughter, and after that, in their Martyrologies, place their Murderers as Martyrs; they may call themselves Men of the



Society of *Jesus*, but they are of another Spirit, far different from the Spirit of the Lord *Jesus* ; They are not of the Gospel Spirit.

Well, now 'tis time to tell you what the Gospel Spirit is : And that we have done in part already, by setting down what the Mind of *Christ* was, and how he behav'd himself in his Conflicts towards his malicious Enemies, who despitefully us'd him. And, by his meek and merciful behaviour towards them, we may gather, that men of Implacable Malice, of Corrupt Principles, Hereticks, and Schismatics may be capable of Humanity, and Mercy : ( for, though in some cases we may be forced to say with *St. Paul*, *I wish that they were cut off that*  
*Gal. 5. 12. trouble you ; and, if any love not the Lord Je-*  
*sus Christ, let him be Anathema Maranatha, yet)*  
 they are not presently to be devoted as Sacrifices to the fire.

There are several branches of this Gospel-Spirit scatter'd up and down in the New Testament, and several signs whereby we may know it, as,

1. 'Tis to be known by *Christ's* badge, *John*  
*13. 35. By this shall all men know that ye are my*  
*disciples, if ye have love one to another.*

2. By *Christ's* Legacy, *John 14. 27. Peace I*  
*leave*



*leave with you, my peace I give unto you; not as the world giveth, give I unto you.*

3. By Christ's Copy, Mat. 11. 49. *Learn of me, for I am meek and lowly of heart, and you shall find rest unto your souls*

4. By the Nature of that Wisdom which is from above; which is, *First, Pure; then Peaceable, Gentle, and Easie to be entreated, full of mercy and good works,* James 3. 17.

5. By that which is most proper for these times; and which Titus is charged to put all Christians in mind of, *to be subject to Principalities, and to obey Magistrates,* Tit. 3. 1.

*Christ, and his Apostles, by their Precepts, and the Primitive Christians by their Practice, are all clearly for it.*

1. Our blessed Saviour strictly enjoined all men, *To give unto Cæsar the things that are Cæsar's,* Mat. 22. 21. And he put himself to the expence of a Miracle to pay Tribute unto Cæsar, Mat. 17. 27. He submitted himself to all the Powers that were over him at that time; His Parents, the Sanhedrim, Herod, Pontius Pilate; and he rebuked St. Peter smartly for smiting with the Sword, Mat. 26. 52. bad him put it up again into his place: if not, he threatned the



punishment of Death : he *shall perish by the Sword.* Thus far our blessed Saviour.

2. For his *Apostles* : though their main work was for Heaven, yet were they very sollicitous to settle Peace upon Earth, by pressing home obedience unto Magistrates. *Submit your selves to every Ordinance of Man for the Lords sake,* 1 Pet. 8. 13. *Pray for Kings, and all in Authority,* 1 Tim. 2. 2. And the same Apostle delivers his mind fully, and plainly, *Rom. 13. 1. Let every Soul be subject to the higher Powers.* And observe with what earnestness he repeats it, as if he had foreseen the Rebellious times, which we have felt, wherefore you *must needs be subject, not only for Wrath, but for Conscience sake*; not only for fear what the Prince may, but for what God will inflict, the most terrible judgment within the compass of humane apprehension, Damnation.

3. The Practice of the *Primitive Christians* is a faithful Commentary upon these Texts. And certainly their Authority, who lived in the Primitive light, ( and who bear witness to their own disadvantage, teaching submission to Magistrates, though absolute Tyrants; and who never took up any Armes against them, but Prayers and Tears ) ought to beget in us a  
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Conformity to those innocent times, when Christianity gained as much by Patience, as 'tis now like to lose by Rebellion.

The Emperours, for the first Three Hundred Years after Christ, for the generality, were very bad; but especially to the Christians, they were bloody and cruel: And yet we never read of any Insurrection of the Christians against them, tho' they were in a condition to do it. The *Theban* Legion were all Christians; when the Emperour commanded the whole Army to offer Sacrifice to false Gods, they removed their Quarters, that they might, if possible, avoid the occasion of displeasing the Emperour. He summons them a second time to perform that Worship: They return an humble denial. The Emperour, not content with that answer, puts them to a Decimation; to which they submit with much chearfulness, and die praying for their Persecutors.

Not to trouble you with many Witnesses of this truth, take one for all: *Tertullian*, who wrote his *Apologetick* as the sense of the whole Church, he makes there a Bold Challenge, and desires them to produce, if they can, any one example, of any Christian taking part with Rebels, such as *Cassius*, *Niger*, and others were.

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No, he tells them, the Christians were better instructed than to hold Resistance lawful : *Nos judicium Dei suspicimus, &c.* We with patience submit, and kiss the Rod that scourgeth us. Though they have no just cause to torment us, yet there is too much cause why we should suffer. We must acknowledge our Sins against God, and he may punish us, in what way he thinks fit ; however, resist we must not.

And again, In his 37 Paragraph of that *Apo- logetick*, he tells the Emperour, That his Cities, Islands, Castles, Councils, Armies, his Palace, and Courts of Judicature, were fill'd with Christians : *Sic non deesset nobis vis copiarum* : If we had a mind, we could not want Force to resist, but we dare not save our Bodies, to the eternal loss and perdition of our Souls. We wish to the Emperor a long Life, an happy Reign, a Valiant Army, a faithful Council, a sober People, and a quiet World : Such as these were their Wishes towards their Emperours, though Heathens and Persecutors.

Thus you see the Minds of Christ, his Apostles, and the Primitive Christians, in that great Point of Obedience to Magistrates. Therefore they who raise Tumults, abet Rebellions, set on foot Plots and Conspiracies, teach Doctrines to Murther Princes, are not of the Gospel.



fpel-Spirit ; the same mind is not in them that was in Christ Jesus, *who came not to destroy Mens Lives, but to save them.*

And here we are met together this Day, to bless God for saving us from our Enemies, from the Hands of all those who did, and yet do, implacably hate us.

For though, by the good Providence of Heaven, we happily escaped the fatal Fifth of November; yet the same good Providence hath discover'd another Plot and Conspiracy, contriv'd by those, who act according to their Principles. A dangerous Plot, deeply laid, secretly carried on, and that stumbles at nothing that lies in their way; not at the Life of the King himself, though a Prince of so much Clemency and Mercy, that he is inferiour to none that sways a Sceptre, or sits upon a Throne.

And therefore I doubt not, but that You, (My LORDS) and the rest of the Great Council of the Nation, who have now the weighty Concerns both of Church and State before you, will consider, that *ad Triarios deventum est*, the Concerns of your Religion, your Sovereign, your Laws, your Properties, your Country, your Families, your Lives, (of all which Popery is manifestly destructive, as is excellently made out;



out, in a Seasonable Discourse, shewing the Necessity of Maintaining the Established Religion in Opposition to Popery ) are now before You. Therefore, if you have any Love of your Religion, (as I know you have a great love of it) a Religion which our late Dread Sovereign had made so judiciously His Own, that for the Purity and Preservation of it, He made Himself a Sacrifice ; and amongst other Directions to His Son and Successor , our Dread Sovereign that now is, (and whom GOD long preserve) left this for one, and the chiefest , above all the rest : I shall give you it in those words, which came from His own incomparable Pen.

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Bac 67. 1. 11.

*But if You never live to see My Face again, and GOD will have Me buried in such a Barbarous Imprisonment and Obscurity, I require and intreat You, as Your Father, and Your KING, that You never suffer Your Heart to receive the least check against, or dis-affection from the True Religion Established in the Church of England.*

*I tell You, I have tried it , and after much search, and many Disputes, have concluded it to be the best in the World , not only in the Community, as Christian, but also in the special Notion as Reformed ; keeping the middle way between the Pomp of Superstitious Tyranny, and the Meanness of Fantastique Anarchy.*

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If therefore You have any love of that True, Reformed, Approved Religion, any abhorrency of the grossest Superstition, (so gross, that they must forsake their Reason, and Sense too who embrace it) if any regard for the Life and Safety of His Majesty; if any Concernment for the Peace and Welfare of the Nation; if any care of Self-preservation, to escape horrid Massacres, and the utmost Rage of Persecution, (for 'tis well known (if they had power) how little Moderation they would use) it highly concerns You to take into your speedy and serious Consideration, what Remedies are fit and suitable to be applied, for Preserving the King's Sacred Person, and suppressing the growing Power of Those, in whose Success we must forfeit all those Interests, be undone our Selves, and leave Idolatry and Superstition to our Posterity.

And being deeply sensible of the imminent danger both the King and Kingdom are in; to other Searchings, let every one of us add the searching of his own Heart, to see what Sins, what bold, presumptuous, unrepented Sins lie hid and lodged there, to lament over them, and to remove those Troublers of our *Israel*; that God may yet take delight to do us good, and be once more intreated for the Land.

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Let us consider, how much the Publick Peace and Safety of the Nation, may be furthered in the Reformation and Amendment of a few. Tho' the Sins be general, National Sins, and God might, without any Injustice, exact an Universal National Repentance, never take off his Afflicting Hand, until we were all of us either consumed, or reformed; (tho' God in his Justice might thus deal with us) yet in his Mercy he will be content with less. He would have saved *Sodom* for the sake of Ten Righteous Persons, *Gen. 18. 32.* Nay, if in *Jerusalem* there had been but one Man that had executed Judgment, and sought the Truth, he would have spared the City for that One's sake, *Jer. 5. 1.*

GOD is the same yesterday, and to day, and for ever. His Propensity and Willingness to save *England*, upon our Repentance, is as great, in this our Day, as ever it was to save *Sodom*, or *Jerusalem*. And if so small a number as Ten Righteous Persons would have saved Wicked *Sodom*, who knows but the same (or perhaps a less) number might save this sinful Nation?

And again consider, Peradventure there may be but one of that Number now wanting; and if any one here would seriously set himself about the Work, to reform, and amend himself; he might



might become a Publick Blessing, (by making up that Number) become the Means of Preserving the whole Land from Ruine and Destruction.

But put the case he should not be so happy, as to obtain Mercy in the Preservation of his Country, yet he should be sure not to miss of it in the safety of himself. *Noah, Daniel and Job*, though they could not deliver the sinful City, (when God had doomed it to final Destruction) yet did they deliver their own Souls, *Ezek. 14. 20.* This therefore every true penitent Sinner shall be sure to gain by his Repentance, that (tho' peradventure God will not be intreated for the Land, and he may not live to see an end of the Evils we feel, and of those greater we may justly fear, yet) come what will come, he himself shall be sure of Peace in the mid'st of Tumults; such Peace as the World cannot give, and such as Man cannot take away; Peace of Conscience here, and Peace *which passeth all Understanding*, Peace with GOD hereafter: Which GOD grant unto us all for the Merits of CHRIST JESUS. *Amen.*

F I N I S.



